1: Gillin E-5 (1932-33) 1936 SR9 Carib SR9

work, and, by dint of long experience, every man in a canoe party knows his place in an emergency without having to be told. 502

When not in use, the korial is tied to a post or tree on the bank and kept parallel to the shore by stakes which are driven into the water against its outer side. The woodskin is usually submerged in the water when not in use, so that the bark will not dry up and curl. 504

The skill of the Carib paddlers is shown in the sport of hunting the labba (*Coelegenys* sp.). This animal comes down to the river to drink and graze at night. On several dark nights Carib men have taken me on labba hunting expeditions, the sport being enhanced for them by my possession of an electric torch light which could be flashed in the eyes of the startled beasts. In pitch darkness, and in spite of the many logs and obstructions in the river, the canoe would be noiselessly manoeuvered along the bank without prematurely frightening the labba, which could be located by the noise of its nibbling and moving about. 225

When traveling on the river, a stop is usually made for the night about an hour before sundown. Time is allowed for the building of a temporary shelter on the bank or a sandbar, and for a bit of hunting and the placing of set-lines before darkness settles down. 484

RECREATION

Amusements, Stimulants and Narcotics, Art

As a rule the Barama Caribs are a jolly folk who in the course of their everyday lives manage to have more simple enjoyment than the average member of a more civilized society. They are continually laughing and joking among themselves even when engaged in rather arduous tasks; they enjoy entertaining their friends and being entertained, and all possible opportunities for a "good time" are seized. 181

Small girls play with dolls (myakonbokupo) made from patumo wood and dressed with bits of cotton or cloth. Boys play with toy bows and arrows, practising for accuracy and distance, and also play with tops (kuma'epipyo) made of a pencil-like piece of wood thrust through an akuru seed and wound with kraua string. Usually the tops are spun on the ground, occasionally in cotton 524 857 [824]

1: Gillin E-5 (1932-33)1936 SR9 Carib SR9

524 trays (as described by Roth).[1] Tops of the humming or singing
857 variety are unknown on the Barama. Children of both sexes amuse themselves with making figures of string on their fingers. I have simply noted this fact without attempting to investigate the patterns followed, inasmuch as Roth has treated the subject of string figures rather exhaustively.[2]

A game which one is surprised to encounter in this region is the hoop and stick game, played by small children. The game is called onambatoba tonomi. The stick is called wiwimi, and the hoop tondori. A hoop about a foot in diameter is rolled along the ground by one player while the opponent attempts from a given distance to cast a slender lance-like stick, three or four feet long, through the hoop without touching it. The players alternate in throwing the stick and rolling the hoop.

Children also play with stilts. Each stilt is made of one piece of wood with the footrest not more than a foot above the ground. It is a question as to whether or not stilts have been introduced by outsiders.

527 The social occasion par excellence for young and old alike is the drinking spree. This affair takes place when a newly married couple moves into their house, when a house has been newly completed, when distinguished visitors come to the settlement, and otherwise as frequently as the supply of cassava and other field products will permit the manufacture of drink. During the months of December and January the cassava is most plentiful, and it is during this period that the sprees are held most frequently. In-
[797] dians on the lower river who have come in contact with missionaries connect this period in a vague way with the word "Kissmuss" (Christmas), but the coincidence of dates is apparently purely accidental.

A spree is always given by an individual family, of which the members act as hosts. Invitations are sent out to others of the settlement and frequently to relatives and friends in other settlements. Travelers are usually informed of the date of an impending spree on their line of march, and spare no effort to arrive in time. Once he has started "spreeing" nothing will persuade an Indian to leave until the drink is exhausted. Boat hands working for me

[1] Roth, 1924, *An Introductory Study of the Arts, Crafts, and Customs*, p. 496.
[2] Roth, 1924, *An Introductory Study of the Arts, Crafts, and Customs*, Chap. 24.